



The
Fraternal

JOURNAL OF THE
BAPTIST MINISTERS' FELLOWSHIP



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Monday, 3rd May—Thursday, 6th May

1955

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JUBILEE CONGRESS, LONDON

16th July—23rd July

Ministers, Churches and Associations please note

EDITORIAL

BAPTISTS in Britain have a twin loyalty—to the B.U. and the B.M.S. They are not identical twins, though they have many characteristics in common. Both exist for evangelisation. “The basis of this Union is . . . that it is the duty of every disciple . . . to take part in the evangelisation of the world” says the B.U. in its Declaration of Principle. “The object of this Society is the diffusion of the knowledge of the religion of Jesus Christ throughout the whole world . . .” says the B.M.S. Both organisations are governed by representatives elected directly or indirectly by our churches and are supported by their free-will gifts. And the increasing generosity of the giving shows that both have a warm place in the hearts of our people—warmer in some hearts no doubt than in others—but *warm*, in some places very warm. It is understood, of course, that the B.U. directs its evangelistic energies primarily to the home land, just as the B.M.S. constitutionally must conduct its activities “beyond the British Isles.” But it is one and the same thing they do, and one field in which they do it. “The field is the world.”

Now the advent of twins always presents us with a dilemma. Are the parents fortunate or unfortunate? Do we congratulate or commiserate? Certainly they have two children instead of one to love. But they’ve both got to be supported. If there’s plenty of money about, that’s not too bad. But what if the parents are hard up? Well, here our analogy breaks down (if it has not already done so). For if you decide twins are a mistake, you can’t amalgamate them and make one child of them. But if you feel that two organisations are a mistake and one would be better, you can. Or can you? Theoretically, yes. But practically? Well, how often is it done? And how satisfactory is the result? It depends. On what? Well, on many things.

There’s a good deal of discussion going on among ministers and laymen about the relationship of the B.U. and B.M.S. just now. The matter is raised in Fraternals and Associations. Essex and Lancashire, for example, have both written to the Church House and the Mission House asking, in effect (though not in these exact words), if the twins cannot be fused, or amalgamated, or homologated, or something, and, if not, why not?

Well, it is not for us here to take a line in the matter. Those who are most sure it could, and should, be done, are sometimes those with least knowledge of the problems involved. But there can be no doubt, we think, of the general pleasure in the denomination at recent signs of closer co-operation between the Church House and the Mission House. The waters are flowing together. A B.M.S.

secretary becomes president of the B.U., a B.U. President becomes treasurer of the B.M.S.; the B.U., in search of a General Secretary, lays hands on one who for eight years worked in the Mission House, as a few years before, the B.M.S., in search of a Home Secretary, laid hands on one who had served all his apprenticeship on the B.U. Council. There is a process of growing together already at work from the highest levels down. Already we observe other welcome developments. An amalgamation of the two Presses under one editor; the issue of a series of Baptist Advance booklets under joint auspices; a united approach to Youth in the Baptist Youth Movement; a tendency in many churches to have one meeting for women affiliated both to B.W.L. and M.M.A., and so on. There is evidence also of co-ordination in the care shown in avoiding competition in presentation of B.U. and B.M.S. appeals, indeed of mutual helpfulness and support, as witnessed by the letter issued by the two Treasurers a while ago, in connection with the actual deficit of the B.M.S., and the prospective deficit on the H.W.F.

It was freely and pessimistically prophesied that our churches could not possibly raise enough money both to clear an actual B.M.S. deficit of £20,000, and a possible H.W.F. deficit of something approaching the same figure. "If they faced the H.W.F. situation, the B.M.S. would be bound to suffer." However, they did it, and it didn't. Our men, by and large, must have been immensely loyal both to B.U. and B.M.S., in putting the twin appeal to their churches, for the response of the churches has been most heartening. At the time of writing, not only has the B.M.S. cleared all but £68 of its deficit, but is up more than £7,000 in its receipts from the churches over this time last year. And the H.W.F. total is greater than the most optimistic among us had dared to anticipate.

The fruit of closer co-operation tastes good. Let's have more of it.

THE MAGAZINE

The Editorial Board presents this April issue and expresses thanks to G. R. Beasley-Murray for all his work in gathering the series of articles that follow. Sincere thanks are tendered to the writers, some of whom are of other Denominations, for the help thus rendered without fee or reward, other than the appreciation of our readers.

The Editorial Board presents

THE CHURCH AND THE CREEDS

An issue compiled

by

G. R. BEASLEY-MURRAY, B.A., B.D., M.Th., Ph.D.

Tutor, Spurgeon's College, London

INTRODUCTION

SOME members of our Fellowship may take up this issue of the *Fraternal* with dismay. They may wonder what induced the Editorial Board to let loose upon them a magazine devoted to so abstruse a theme. What have Baptist ministers to do with creeds? Lest it be thought that the academicians have been at their evil designs, let it be known that the idea was that of Sydney Morris! But he is not alone in thinking that this subject needs ventilating among us. There are some good reasons for it.

We all realise that the attitude of the Free Churches to the historic creeds is becoming an ecumenical issue of the first magnitude. Our non-use of the creeds is resented by many Anglicans, who have concluded that either we have no standards of doctrine, or such as we do possess conflict with the beliefs of the Catholic Church. An Anglo-Catholic priest, after a civic service, expressed surprise in my presence that I had preached the gospel on that occasion; he did not think we Free Churchmen did that sort of thing nowadays! But while we take our stand in the main tradition of the Church's faith, it must be admitted that we commonly neglect the creeds themselves, and if we are to express ourselves wisely and well we must be clear where we stand.

In the second place, it ought not to be taken for granted that Baptists as such do not take kindly to creeds. On the contrary, our forefathers lived on them. Despite their insistence on freedom, they found it impossible *not* to make statements of faith; but they consciously strove to make them *confessions* rather than *tests* of exclusion. The short confession of faith drawn up by Hans de Ries, the first signature to which was that of John Smyth, concludes with the words, "We subscribe to the truth of these Articles, *desiring further information.*" The charity with which the early

confessions were drawn up, and the reasons which compelled them, are illustrated in the title page of the 1651 confession:

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FAITH
AND
PRACTISE
OF THIRTY
CONGREGATIONS
GATHERED ACCORDING TO THE
PRIMITIVE PATTERN

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2. To undeceive those that are mis-informed thereof.
3. To the end that the said Congregations may, *in love and the spirit of Meekness*, be informed by any that conceive they walk amiss.

Rom. 12. 18. *If it be possible, as much as in you is, have Peace with all men.*

These twin motives, of informing our people and witnessing to others of our faith, are abiding necessities. Despite the dated language in which many of the Baptist Confessions are couched, no one can fail to be impressed by the clarity and vigour of thought they show. Our predecessors knew what they believed and how to express it, and not all of us are in so happy a position.

Two matters commonly ignored by us are raised by the existence of the Creeds: (i) What is the relation between the Bible and Tradition? (ii) What is the relation between the New Testament and the Creeds? The latter is of course an aspect of the former, and both questions involve the doctrine of the Holy Spirit in the Church. Lest we be too confident about the former we should remember that (a) from one point of view the Bible itself is the record of a continuing Tradition, and (b) that Tradition has not ceased (cf. the definition of tradition in the Edinburgh Conference of 1937 as "The living stream of the Church's life"). In regard to the second question, if we admit, as most do, that the New Testament presents us with the *data* of theology, rather than a *system* of theology, it becomes a prime duty to examine the extent to which the Creeds embody the New Testament evidence.

It would be a good thing if fraternalists could find time to discuss these matters. This number of the magazine will help considerably in making such discussions profitable.

We must make acknowledgment of the kindness of our contributors. Dr. Luckey is probably unknown to most of us. His article, despite a certain loss through translation, reveals the

vigour of his thinking. The Rev. Henry Chadwick, an Anglican, is one of the most outstanding younger Church Historians of the day. Rupert Davies, a Methodist, is an acknowledged authority on the Reformation. Mervyn Himbury will probably inspire many of us to read the Baptist Confessions for ourselves. To Emlyn Davies and Stephen Winward we are grateful for their willingness to lay themselves open to brickbats; we shall offer them bouquets instead and try to come to an intelligent decision ourselves!

G. R. BEASLEY-MURRAY.

THE ORIGIN OF THE FIRST CREED AND ITS RELATION TO THE GOSPEL

THE implication of the name "The Apostles' Creed," and the ecclesiastical tradition which makes it the oldest of its kind, should point to its origin among the Twelve Apostles themselves. The pretentious legend, however, which asserts that the eleven disciples, after their enduement by the Lord with the Holy Ghost, immediately composed the Apostolicum, is hardly to be received. The only clear evidence is that the Apostolic Symbol, in its current form, was used at the earliest in the sixth century, and that the simpler Roman form (the *Symbolum Romanum*) was current in the third century. In regard to the Apostolic Age, we have to remain content with conjecture; from the New Testament itself we can gather only the first traces of the forming of the creed.

We should not overlook that the individual statements of the Apostolicum do not by any means reproduce the *Summa* of the Christian faith with proportion or completeness. No one, e.g., will assert that "born of the Virgin Mary" is a dogma strongly urged in the New Testament, or that it stands in the centre of the proclamation. Karl Barth rightly says that this doctrine stands only "on the fringe" of the apostolic testimony. On the other hand we miss a reference to redemption through the blood of Christ, to justification by faith and regeneration by the Spirit, for these truths really deal with the heart of the Christian view. We must not, therefore, shut our eyes to the fact that the Apostolic Symbol stands far below what the Apostolic Letters impart to us in the way of doctrine, despite the limitation that their first purpose was pastoral and not catechetical.

One of the main reasons for this situation is the purpose, very early discernible, of the ancient church, to limit herself in certain respects: i.e., to develop an apologetic in reference to the Synagogue, the Empire and the Gnostics.

In seeking to trace the root of the *Confessio* in the New Testament it can readily be perceived that the original significance of the Creed is *confession*, thus the confession of human guilt before

God and man. A "confessio" is, therefore, primarily, not the acceptance of the contents of a creed but the acknowledgment of a situation, not dogmatic but moral in nature, above all concerning the relation of man to God.

This conclusion is evident at the very beginning of the Christian mission, in Acts ii, 37-38. The answer to the question, "What must we do?" is there given as (1) "Repent!"; (2) "Be baptised every one of you in the name of Jesus Christ!" Where, then, a "change of mind" is demanded, it is not to be wondered at that between the first event, which is purely inward, and the second, the public act of baptism, there is expected a confession from the candidate for baptism, which will convince the Church that the baptism is being performed on the right condition. *The confession of the candidate for baptism at the baptistery is therefore surely the oldest form of the Confessio.* It is quite right that Acts viii, 36, should have been linked with Acts x, 46-47, and that it should be surmised that the candidate for baptism was not baptised before he had removed the "baptism-hindrance." This was done by the confession of the believer: "I believe that Jesus Christ is the Son of God." The answer of the man who baptises may be seen in Acts viii, 36: "If thou believest with all thy heart, thou mayest."

This "baptism-hindrance" had a good reason and practical meaning in the Jewish-Christian mission, and thus in respect of the synagogue. How many cases of relapse may there have been in an era when everyone who confessed Christ was excluded not only from the synagogue, but also from the family circle? (See John ix, 22, xii, 42).

We cannot tell whether the "baptism confession" already had in the primitive Church a richer content, or whether it was as short as Acts viii implies. Possibly we see traces of development in Rom. x, 9-10, where Paul reproduces as the content of the *Confessio*, "God has raised Christ from the dead," and in 1 Cor. xv, 3ff., where the Apostle refers to a "tradition" whose clauses strongly remind us of the Apostolicum: "Christ died, was buried, was raised again the third day and seen by many persons." In these two places the scandals of the Synagogue are essentially maintained: Jesus of Nazareth is the Son of God, the Crucified, the One Who rose again on the third day.

Particular creeds arise, however, not only in view of the Synagogue, but also with an eye to the Empire. 1 Tim. vi, 13, is the obvious starting point here. Paul speaks of the "noble confession" that the Lord Christ *witnessed* before Pontius Pilate (the Greek term is *martyrein*). Jesus appears to the oppressed primitive Church as the triumphant and glorious "Martyr," and that before the high Roman tribunal. In the background stand the "pseudo-martyrs" (Mark xiv, 56) and the disciple who denies (Mark xiv, 68). The first "martyrs" refer again and again to the scene in the judgment hall at Jerusalem (Acts iii, 13; iv, 27; xiii, 29). Something must have happened to which they themselves had a unique

relation. We have a hint of it in 1 Cor. xii, 3. Many a Christian had become weak before the Roman judges and uttered the *Anathema Jesus* (Jesus is accursed). Others remained strong and boldly witnessed: *Kurios Jesus* (Jesus is Lord). It is significant that Paul as well as John points out that *Anathema* could never be spoken by the Holy Spirit (1 John iv, 3). Were there, perchance, "spirits" who asserted differently? Were the "weak in confession" to be found precisely among the "spiritual" Christians? Or do the words of the Apostles aim at something demonic? The sharp formulation in 1 Cor. viii, 5ff, perhaps points in this direction: "There are many gods and many lords (*kurioi*). But to us there is but *one* God . . . and *one* Kurios, Jesus Christ." That means: the primitive Church already sees behind polytheism and the deification of the Cæsar a pernicious demonic work, and opposes it bravely through the open Creed.

The third way in which the word of Confession was uttered was in antagonism to the Gnostics. The Johannine Epistles show this clearly. The language changes. The opponents are called "liars" (1 John ii, 22), "antichrists" (1 John iv, 3) and "deceivers" (2 John 7). The decisive point against the Gnostics is manifestly the affirmation of the fact that Jesus Christ was with God and became flesh. Otto Michel is right when he says, in the Kittle Dictionary, that this settles not only the theological point of the pre-existence of Christ, but the whole truth, the position of the believer in regard to Jesus. Accordingly one can never say that the *Confessio* aspires to comprehensiveness of utterance, but rather to an unerring aim. The statements of the Symbol are well-aimed arrows!

The liturgical form of the *Confessio* is a different matter. It does not serve as a defence in the fight for the truth, neither has it the rational character which belongs to the essence of the apology. Rather is it intended to be a *prayer* to God, and that in the publicity of the congregation. The decisive thing is not the sense of obligation (cf. 1 Tim. vi, 13), but the sense of togetherness in utterance and direction shared by all. What is said of the prophetess Anna in Luke ii, 38, is best translated as "confessing in hymns." Perhaps we may call to mind Phil. ii, 5ff., although it occurs in a very sober-minded context, as a beautiful and rich example of a "hymning confession." And in Rom. xv, 7-13, Paul is similarly the liturgical leader of prayer who makes use of the Old Testament message and concludes with a benediction. In 1 Tim. iii, 16, we have the transition from the *hymn-Confessio* to the real hymn, which has been composed rhythmically and which has seemingly a liturgical character. Unfortunately it is a fragment, as the hesitating variant readings at the beginning show.

That we have to do with a usage in divine worship, gradually becoming disseminated, and developing, is seen in the Revelation of John. Read Rev. iv, 8-11; v, 9-10, 12, 13; xi, 15, 17-18; xii, 10-12; xv, 3-4; xix, 1f., 5, 6-8, and notice the antiphonal construction of the doxologies. Involuntarily one feels transported into a

magnificent and strongly moved service of the primitive Church, in which concerted choirs and venerable groups of elders participate with the assembled community. In the centre is the throne of the Christ, the Lamb, to Whom the worship and thanksgiving and confession are directed. There are not lacking in the hymns allusions to the martyrs (vii, 14) and the aspect of judgment (xii, 20). They are victory songs of the triumphant Church, not merely the confession of the struggling band on earth.

Thus in the New Testament "Creed" and hope are always linked (Heb. x, 23; xiii, 15, 20, 21). One day the *Confessio* shall lift itself up to the height of the hymn.

H. LUCKEY.

THE CREEDS OF THE DEVELOPING CHURCH

THE NICENE CREED AND THE CHALCEDONIAN DEFINITION

I

WE sometimes think of the first five centuries of the Church as an unedifying period of theological squabbles, mainly about matters incomprehensible to the human mind, conducted in a manner which can only be regarded as exemplarily regrettable. This is a one-sided point of view. It is only fair to remember that there was enough to cause any amount of dissension. The faith of the ancient Hebrews was a faith in one God. But the Church believed that in Jesus of Nazareth this God had become incarnate. How could faith in the divinity of Christ be combined with the traditional monotheism? A high percentage of the theological debates of the first centuries turns on that issue. An acute pagan critic of Christianity, Celsus, writing about A.D. 177-180, put his finger on the raw spot: "If the Christians really worshipped no other God but one, perhaps their arguments against polytheism might be tenable. But in fact they worship to an extravagant degree this Man Who appeared recently, and yet think that it is not inconsistent with their belief about God if they worship His servant as well."

The difficulty is obviously a real one, and numerous Christian thinkers tried to see their way through it. Various solutions were proposed. One type of answer is commonly called Monarchianism, i.e., thoroughgoing monotheism combined with Christian belief. This may take the form of belief that Jesus was a man in whom the Spirit of God dwelt in a unique degree, but whose inspiration, if monotheism is to be preserved, cannot be distinguished in principle from that of the great prophets. Or it may take the "modalist" form, ascribed to one Sabellius (though of his actual teaching we are almost wholly ignorant), viz., that Father, Son, and Spirit are three aspects or names temporarily assumed by the same Person. It follows from this that the God and Father of the universe

died and rose again and was poured out at Pentecost. The West called this Patripassianism, because it made the Father suffer on the Cross. Both these Monarchian forms of belief receive a bad press in the second and third centuries, especially from those thinkers, from Justin Martyr to Origen, who stand in the "apologetic" tradition. The apologists emphasise the role of the Word of God (the Logos) as mediator between the transcendent God and the created world. The implication is clearly that the Logos can do this work of mediation because He stands on a lower level of being than the supreme Father. Although Origen (died 254) tries to save the Logos idea from this implication, nevertheless there remains a strong element of subordinationism in his thought about the Logos. There is in Origen's theology a double-sidedness which led to difficulties later. To sum up, despite Origen's monumental achievements, when he died he left a good deal of combustible material lying about. It was only a matter of time before a major conflagration was to break forth.

II

Arius, a presbyter of the Alexandrian church early in the fourth century, had learnt something of theology as taught by the successors of the great and saintly Origen. Origen's theology was safe in his own masterful hands; he was a man of striking devotion and profound spirituality, who spent many hours every day in prayer and Bible study. In the surviving fragments of Arius it is hard to feel the pulse of strong religious feeling. And when Arius began to teach that monotheism could be maintained only by frankly affirming the inferiority of the Son to the Father, some at Alexandria were deeply offended. His doctrine cut right across the position traditional since at least the time of Irenæus in the second century: Through God alone can God be known; if Jesus is revealer and redeemer, He is absolute God, not inferior in any way; if He is not God in this sense we are not saved; for He became what we are that we might become what He is. This theology was zealously maintained by Athanasius, deacon at Alexandria and later to become bishop there for forty-five tempestuous years (328-373). To him it was no matter of word-spinning. Our salvation was at stake.

In the light of this it is easy to understand the heat of the controversy generated by Arius's assertions. It rapidly spread from being a local dispute in Egypt to a conflagration involving the entire Near East and Greece. On the one side were ranged Alexander, bishop of Alexandria, with the all-important support of Constantine's ecclesiastical adviser, Hosius of Cordova in Spain. On the side of Arius, at any rate at first, were reckoned many of the most learned minds of the Eastern Church, including the well-known historian Eusebius of Cæsarea. A council held at Antioch about January, 325, under Hosius of Cordova provisionally excommunicated Eusebius, though the bishops graciously said that he might be allowed an opportunity to prove his orthodoxy at the

forthcoming synod of Ancyra (modern Ankara). The Ancyran synod never met. It was transferred by Constantine to Nicæa near his palace, on the grounds that the place had a better climate (we are reminded of the Trades Union Congress meeting at Margate), and that he personally wished to take a share in the proceedings.

Accordingly in May, 325, the Ecumenical Council of Nicæa met. Eusebius of Cæsarea was able to convince the emperor of his orthodoxy, by quoting the creed of his home church. To his chagrin this document was not destined to be the creed of the Council. The drafting committee submitted a creed containing the crucial clause "being of one substance (*homoousios*) with the Father." Whether this word came from Hosius and the Western representatives (the West had been accustomed since Tertullian to the formula that the Trinity are *una substantia, tres personae*), or whether it expressed the simple belief of ordinary church folk that Jesus was God, and that was all about it, is hard to decide. But it caused acute heart-searching to Eusebius and his friends when the emperor required all to sign it on pain of exile. To them the creed seemed to give such alarming cover for Sabellianism, which was the bogey of the Eastern theological conservatives. Eventually almost all signed the Creed, including most of Arius's prominent supporters. The upshot was a crushing victory for the bishop of Alexandria.

The Alexandrian victory was short-lived, and the Nicene council was only the beginning of many years of hard controversy. The West, led by the bishops of Rome, supported Athanasius, who stood almost alone in the East—*Athanasius contra mundum*. Thus the controversy developed largely into a straight fight between East and West, the legacy of which survives even to-day. But the course of this fascinating story cannot be pursued here. To cut a long story short, the East ultimately rallied to the Nicene formula, and at the (Ecumenical) council of Constantinople, 381-382, a creed was accepted which contained the Nicene watchwords and is particularly marked by a long third article concerning the Holy Spirit. It became common to refer to this creed as "the creed of Nicæa which the holy fathers of Constantinople confirmed," so that the historically inaccurate term "Nicene" has become applied to it. It became in time the baptismal creed of the Eastern church, and was first introduced into the rite of the Lord's Supper during the fifth century in the East. It was not until the eleventh century that the Western church introduced this creed into the Mass.

III

The Nicene affirmations had important implications for the doctrine of the Person of Christ. According to Platonic and Stoic thought God, Who is perfection, cannot suffer any pain, passion, nor indeed any emotional disturbance. These are human weaknesses. The impassibility of God is axiomatic for Christian thinkers as widely different as Tertullian and Origen. The tendency has roots

in the New Testament, as for example in Romans ii, 5, where St. Paul seems to be anxious to avoid the idea that the wrath of God is an emotional reaction on the part of the Almighty. The Church criticised the gods of paganism on the ground that their myths represented them as subject to human passions. Yet the Church was committed to belief in the divinity of Christ Who was born, fed on milk, circumcised, hungry, tempted, and suffered death.

In the first half of the fourth century the gravity of the problem was obscured by the Arian controversy. But in the early sixties new questions began to be asked. Apollinarius, bishop of Laodicea in Syria and a personal friend of Athanasius, turned his acute mind to the solution of the Christological problem. Christ, he says, is both God and man; but in prayer and worship we do not think of Him as a duality. We do not worship the Godhead in Him, and leave the humanity on one side. We worship the one Christ. To give an intelligible account of this unity Apollinarius saw that something had to go; he sacrificed the completeness of the Lord's humanity, saying that in Him the Logos replaced his human mind. Otherwise Christ must remain a duality, and to divide Christ is to strike at the heart of prayer and at the redeeming value of His person and work.

Apollinarius's theology was immediately criticised by another Syrian theologian, Diodore, who went from Antioch to be bishop of Tarsus. For Diodore it is the sinless perfection of Christ's human soul which enables Him to be the mediator and gives His death redemptive value. But for Apollinarius the death of a man, however perfect, cannot bring the salvation of the world. Where he appealed to St. John's gospel, Diodore invoked Philippians, chapter two, and the Epistle to the Hebrews. Apollinarius was put in the wrong on the issue of the completeness of the Lord's humanity, and was condemned as a heretic.

This was only the first round in the Christological controversy, and the essential theology of Apollinarius did not die with him. Fifty years later the continuing dispute became involved in ecclesiastical politics by the tension between Cyril of Alexandria and Nestorius of Constantinople. At the State Council of Ephesus in 431, Cyril carried through the elimination of Nestorius, and won approval for his formula stating that the unity of Godhead and manhood in Christ was a "hypostatic union." The word *hypostasis* means something that exists in concrete independence, in its own right. Nestorius and the school of Antioch said that the divine and human natures were independent *hypostases*; they did not get mixed up to become a *tertium quid*, neither God nor Man. The two natures remain two. Cyril thought this fatal to Christian piety, and asserted that the two natures became one and formed a single *hypostasis*, one nature. To Nestorius this was rank Apollinarianism.

The State Council of Ephesus split into two rival councils which excommunicated one another. The Syrians upheld Nestorius. The resulting schism lasted two painful years. Pressure from the

emperor brought reunion in 433, when the Syrians sacrificed Nestorius while Cyril signed his name to a Syrian confession of faith—the *Formulary of Reunion*. This important document, which became the groundwork of the Chalcedonian definition, affirms unambiguously the two natures in Christ Who is “of one substance with the Father in respect of His divinity, of one substance with us in respect of His humanity.” Cyril’s extreme supporters, the adherents of the doctrine of one nature (Monophysites), regarded their leader’s signature to this scrap of paper with consternation. When Cyril died (444) his violent successor Dioscorus of Alexandria devoted himself to a policy of reversing the settlement of 433, and with the aid of an unscrupulous old monk of Constantinople, Eutyches, of crushing Antiochene theology once and for all. The scheme was successful, and was carried through at the State Council of Ephesus of 449.

Unfortunately for Dioscorus and Eutyches the emperor Theodosius II, who had supported them, fell off his horse and died in the next year. The new emperor and his consort decided to revert to the settlement of the *Formulary of Reunion*. In 451 an Ecumenical Council was summoned to Chalcedon on the Bosphorus. Here the monophysite doctrine of Dioscorus and Eutyches was roundly rejected. The Definition of Faith affirms that Christ is one person, one *hypostasis* (here echoing Cyril), but is “acknowledged in two natures, unconfusedly, unchangeably, indivisibly, inseparably, the difference between the natures being in no sense removed by the union, but rather the individuality of each nature being preserved” (the last words echo the *Formulary of 433*). The monophysites could say that Christ was made “out of two natures.” They refused to admit “in two natures.”

The consequence of Chalcedon was schism in the Eastern Church, and controversy so violent that the Eastern provinces were gravely weakened and unable to withstand the Islamic invasion of the seventh century. But more important for our purposes is the significance of the theology of Chalcedon. The definition of faith does not solve the Christological problem; it states it. Nevertheless its negations are valuable. They are like signs marking “No through road.” We owe a permanent debt to the Chalcedonian fathers because their definition safeguarded for posterity the reality of Christ’s humanity. That is no small matter.

HENRY CHADWICK.

THE CONFESSIONS OF GERMAN
PROTESTANTISM

THE Confession of Augsburg marks the climax, in 1530, of the process by which the re-discovery of Pauline Christianity within his own experience by a single monk become a creed, a Church and a political union. At first Martin Luther could be regarded as just a theologian putting up for discussion some highly questionable and mischievous propositions. But soon it seemed that he was an eloquent and persuasive heretic who might well lead the faithful astray, especially in Germany, where the full force of papal argument had never been properly appreciated. And finally he was a flaming rebel against the whole intellectual, hierarchical and diplomatic system of Rome, gathering to himself all the elements of religious and political discontent in Germany which had lain dormant for years. The Diet of Worms in 1521 had tried to stamp out the fire, but had succeeded only in spreading it more widely. The malcontent princes of Germany had taken up Luther's cause and given him their name and political support; he had repaid them by anathematising the Peasants' Revolt, losing thereby the active support of the unlettered masses, but endearing himself to the nobles and princes who objected to the foreign domination of the Pope, and were not unduly enamoured of the practice or faith of the young Emperor Charles V.

But perhaps it was still not too late to save the unity of Church and Empire. Throughout the 1520s Charles could not give this urgent task his first attention; his Christian enemy in France and his Muslim enemy in the East gave him no peace. At the first Diet of Speier in 1526 he was reluctantly compelled to grant every prince the right to choose the religion of his state. In 1529, his position in Europe was stronger, and the second Diet of Speier took away what the first had given. The evangelical princes did not yet rise in revolt; but they published a formal Protestation of their faith, and thus gained for their spiritual posterity the name of Protestant (it may be necessary to tell even Protestants that their name, in its original sense, does not mean a protest *against* anything, but a protestation of the Christian faith). And they saw to it that Luther and Zwingli conferred together in order to agree on the fundamental principles of the Reformation. They did agree, except on one vital matter: the nature of the presence of Christ in the Eucharist was the rock on which the Conference of Marburg foundered, and Luther went away from it saying that Zwingli was a man of another spirit than his own.

At last, in 1530, the Emperor was in a position to re-assert his imperial position and re-establish the unity of Christendom. He had stopped the progress of Solymán at the walls of Vienna and driven him out of Austria, and could legitimately call upon all Europe to rally its forces to expel the infidel from Hungary also; he had been crowned with the crown of Charlemagne by the Pope at Bologna

and entered into firm alliance with the Church to extricate its enemies. But the summons to the Diet of Augsburg was couched in moderate terms. The Emperor announced his desire "to allay divisions; to leave all past errors to the judgment of our Saviour, and further, to give a charitable hearing to every man's opinions, thoughts and notions."

The Protestants, though they may not have been deceived by the gentle mode of address, were at any rate encouraged by it to set out their faith in systematic terms for presentation to the Diet. After the abortive conference at Marburg, Luther and the other Wittenberg theologians had drawn up the Schwabach Articles to enunciate the faith of Protestants, but in such a way as to exclude any possibility of reconciliation with the Zwinglians. Philip Melancthon, Professor of Greek at Wittenberg, Luther's closest confidant and most pacific adviser, received the task of drawing up the statement for the Diet. He used the Schwabach Articles as the basis of his work, but produced a document which bore the clear stamp of his own genius.

The Augsburg Confession, the Augustana, is in two parts. The first part sets out the chief Articles of Faith, the second, "Articles in which are recounted the abuses which have been corrected." The positive part contains twenty-two Articles: Of God, of Original Sin, of the Son of God, of Justification, of the Ministry of the Church, of New Obedience, of the Church, What the Church is, of Baptism, of the Lord's Supper, of Confession, of Repentance, of the Use of Sacraments, of Ecclesiastical Orders, of Ecclesiastical Rites, of Civil Affairs, of Christ's Return to Judgment, of Free Will, of the Cause of Sin, of Good Works, of the Worship of Saints, and a summary of the whole matter. The introductory phrase in each Article is not of the type: believe this, or be anathematised; but rather "The churches, with common consent among us, do teach . . ."

The Confession is not a blast of the trumpet against the monstrous regiment of the Bishop of Rome. It is a tune played on a much gentler instrument, and it sounds a sustained note of conciliation towards the Roman Church. Every effort is made at all possible points to show that the teaching of the Lutheran Churches is wholly in harmony with that of the Fathers, with Latin Christianity in its pure form. Some of the most bitter matters of controversy, such as Transubstantiation and the number of the Sacraments, are omitted. Yet the Zwinglians and the Anabaptists are expressly denounced. "They (sc. the Churches) condemn the Anabaptists who allow not the Baptism of children, and affirm that children are saved without baptism." "Of the Supper of the Lord they teach that the body and blood of Christ are truly present, and are communicated to those that eat in the Lord's Supper. And they disapprove of those that teach otherwise (clearly the Zwinglians)."

There is diplomacy here, some would say misguided diplomacy, for Luther was nearer in the final ground of his faith to Zwingli

than he could ever have been to any Roman theologian. But diplomacy did not lead Melanchthon into a betrayal of the vital elements of the Reformation faith. On Original Sin: "All men begotten after the common course of nature are born with sin; that is, without the fear of God, without trust in Him, and with fleshly appetite; and this disease, of original fault, is truly sin, condemning and bringing eternal death now also upon all that are not born again by baptism and the Holy Spirit." On Justification: They teach that men cannot be justified before God by their own powers, merits or works; but are justified freely for Christ's sake through faith, when they believe that they are received into favour, and their sins forgiven for Christ's sake, Who, by His death, hath satisfied for our sins. This faith doth God impute for righteousness before Him. On the Church: They teach that one holy Church is to continue for ever. But the Church is the congregation of saints, in which the Gospel is rightly taught and the Sacraments rightly administered. On the Sacraments: Men must use Sacraments so as to join faith with them, which believes the promises that are offered and declared unto us by the Sacraments.

This is the pure milk of the Lutheran Gospel, except in one respect. The slight—only slight, if we compare it with the aridity of Protestant Scholasticism in a later age—intellectualism of Melanchthon has thinned down the concept of faith. Faith in the Augustana is no longer the rich, warm, robust, personal trust in Christ "which, looking through the darkness of tempest, death and hell, recognises even the God Who abandons as Protector, recognises the God Who persecutes as Helper, and recognises the God Who damns as Saviour," as Luther thought of it and experienced it; it is belief *that* they are received into favour, and their sins forgiven for Christ's sake; belief *that* has taken the place of faith *in*.

The conciliatory powers of Melanchthon did not achieve their object. It is probable that Charles had never entertained the slightest intention of conceding a jot or tittle to the Protestants. He was striving to win them over to submission by a gentle mode of proceeding. So the Confession was answered on the Roman side by a Confutation which left no room for doubt that the two sides were irreconcilable. Melanchthon was willing to stay at Augsburg and negotiate for an indefinite period; but Luther was not willing that he should, and the Emperor, after six weeks of fruitless talking, decided to bring the matter to an issue. He announced, in the Recess of Augsburg, that the Protestants had been refuted, and that they had six months within which to recognise the fact. The result was the formation of the Schmalkaldic League, and the Protestants' resolution to defend their faith to the death.

But, although the Confession of Augsburg failed in its immediate purpose, it succeeded in something which its sponsors never envisaged for it. It went through various changes which left its basic content fundamentally unaffected; and in one or another of

its slightly different forms was accepted by each country in turn which went over to the Lutheran faith. In fact it became the creed and battle cry of Lutheranism, and remains so to-day. It is regarded by many Lutherans as that in virtue of which a Lutheran Church is a Church at all. In the neo-Confessionalism which has emerged in recent years as the counterpart—but not, it is to be hoped, the enemy—of the Ecumenical Movement, it has played and is playing a very prominent part. It is the basis of the Lutheran World Federation and the United Lutheran Church of Germany.

But, if a non-Lutheran may be allowed to say so, its transformation from a Confession of Faith into a rigid standard of orthodox belief and its retention to-day as such have not brought pure gain, though they pay great tribute to its qualities as the classic statement of Lutheran evangelicalism. It has created some dissension within the Lutheran ranks: the Churches of Württemberg and Oldenburg are not members of the United Lutheran Church of Germany, because they disapprove of the exclusion of other evangelical Churches which do not hold the Confession from its fellowship; the United (Lutheran and Reformed) Churches of Prussia and elsewhere are unchurched by the United Lutherans because “they have no Confession.” And it does not seem to help the wider unity of the Church. When the annual Synod of the Evangelical Church in Germany meets, there can be no united communion service, because the “stiff” Lutherans cannot take communion with the Reformed. And at the World Faith and Order Conference at Lund in the summer, when the Lutheran Church of Sweden invited all the delegates to the Swedish High Mass in the Cathedral, the same “stiff” Lutherans could not in conscience receive the elements because there were others present who did not believe in the Lutheran doctrine of consubstantiation and did not accept the Augsburg Confession.

The same spirit had already been manifest in Luther and Melanchthon in relation to the Zwinglians at the time of the Confession's publication. It continued to be manifest among the leaders of Lutheranism after the master's death in relation to those Germans who preferred the Calvinistic to the Lutheran form of the Reformation or wished for a combination of the two. Melanchthon in this matter, as in so many others, was in favour of conciliation—it is tempting to think that but for the dominant attitude of Luther he might have taken up the same attitude even to Zwingli. But his ideas were overruled, and the Calvinists were excluded from fellowship just as drastically as the Zwinglians had been. In a sense, also, they excluded themselves. For the Peace of Augsburg in 1555 granted religious toleration only to those states whose rulers accepted the Augsburg Confession. The “Reformed” princes refused to do this, and so fell outside the provisions of the Peace. In the manner of the times, each prince so separated employed his theologians in the drawing up of a Confession or a Catechism to express his faith. This was done in Bremen and Nassau and Cassel

and Baden, and in several other places, and the Confessions and Catechisms which appeared reflect on the whole the intention to combine Lutheranism with Calvinism in the manner which Melancthon would have wished. This is true also of the one among them which became, *par excellence*, the creed of the German "Reformed" Churches, the Heidelberg Catechism. This was drawn up by Caspar Olevianus and Zacharias Ursinus at the behest of the Elector Frederick III, surnamed the Pious, for the use of the Church of the Palatinate in 1563.

It was intended, as its title page in the original edition states, for Christian Instruction in the Churches and Schools of the Electoral Palatinate, and preserves throughout the form of question and answer, covering the whole range of Christian faith. "What is thy only comfort in life and in death?" "That I, with body and soul, both in life and in death, am not my own, but belong to my faithful Saviour Jesus Christ, Who with His precious blood has fully satisfied for all my sins, and redeemed me from all the power of the devil . . ." That is the first and determinative question—and—answer, and it is followed by one which outlines the course and divisions of the full series of 129. "How many things are necessary for thee to know, that thou in thy comfort mayest live and die happily?" "Three things: First, the greatness of my sin and misery. Second, how I am redeemed from all my sins and misery. Third, how I am to be thankful to God for such redemption."

The first section asserts our inability to keep the Law because of the Fall of Adam, who "by wilful disobedience deprived himself and all his posterity of the power" to keep it. Because of this inability we are all due for eternal punishment, unless we accept Christ's satisfaction. In the second section, on Man's Redemption, we are told that only such are saved "as by true faith are ingrafted into Him, and receive all His benefits." Then comes the question, "What is true faith?" and the answer: "It is not only a certain knowledge whereby I hold for truth all that God has revealed to us in His Word, but also a hearty trust which the Holy Ghost works in me by the Gospel, that not only to others, but to me also, forgiveness of sins, everlasting righteousness and salvation, are freely given by God, merely of grace, only for the sake of Christ's merits." It is next said to be necessary to believe the Apostles' Creed, and this is fully expounded. Within this exposition comes an interesting example of the figurative interpretation of the "descended into Hell" as meaning the vicarious sufferings of Christ upon the Cross; and the Ascension is held to guarantee that our flesh will be taken up into the heavens. "What dost thou believe concerning the Holy Catholic Church?" "That out of the whole human race, from the beginning to the end of the world, the Son of God, by His Spirit and Word, gathers, defends and preserves for Himself unto everlasting life, a chosen communion in the unity of the true faith; and that I am, and forever shall remain, a living member of the same." This is the nearest that the Catechism approaches to a

statement of the doctrine of predestination and "final perseverance," and it provides also for the Lutheran contention that the unity of the Church must be a unity of true faith.

In the same section the Sacraments are declared to be "visible, holy signs and seals, appointed of God for this end, that by the use thereof He may the more fully declare and seal to us the promise of the Gospel: namely that He grants us out of free grace the forgiveness of sins and everlasting life, for the sake of the one sacrifice of Christ accomplished on the Cross." In conformity with this, Baptism, whether of infants or believers, is interpreted in a declaratory sense. "How is it signified and sealed unto thee in holy Baptism that thou hast part in the one sacrifice of Christ on the cross?" "Thus: that Christ has appointed this outward washing with water, and has joined therewith this promise, that I am washed with His blood and Spirit from the pollutions of my soul, that is, from all my sins, as certainly as I am washed outwardly with water whereby commonly the filthiness of the body is taken away." Infants are baptised because "they belong to the covenant and people of God, and redemption from sin and the Holy Ghost are promised to them not less than to their parents."

The last section is on "Thankfulness," and in full conformity with the whole emphasis of Pauline ethics, comprehends under that title the whole scope of the Christian life. Good works are those which are done from true faith in gratitude to God for His infinite goodness.

The Catechism is mercifully free from the rancour of contemporary theological debate and was rarely used as a divisive formula. Hence it was all fitted to cross the frontiers of its land of origin and help to mould the life and thought of the Reformed Churches in all parts of the world. Protestants need not hesitate to be as grateful for the Heidelberg Catechism as they are for the Augsburg Confession.

Note: Both the Confession and the Catechism can be read in English in Schaff's "Creeds of the Evangelical Protestant Churches" (1877). The Confession in full and a brief extract from the Catechism (both in Latin) are in Kidd's "Documents of the Continental Reformation" (1911).

RUPERT E. DAVIES.

BAPTIST CONFESSIONS OF FAITH

THE Reformed Churches of the continent, often called by contemporaries, "Confessionaries," set a pattern in their declarations of beliefs, which was followed by the Separatists and Baptists. The order in which the subjects are treated is similar, though many of the Reformed Churches begin by asserting their view of the authority of the Scriptures rather than of the nature of the Godhead, an order followed only by the Confession of 1677 among the chief Baptist Confessions. All these Confessions reflect not only the characteristic doctrines of the confessors, but also the

particular ecclesiastical and social problems they were compelled to face in their own age and place, and so are essentially apologetic by nature. The English Reformation made it unnecessary for the Baptists to express themselves concerning some of the matters which had greatly concerned the Continental Reformers, for example, little or nothing is said of the celibacy of the clergy, though the General Baptists in the Orthodox Creed of 1679 and the Particular Baptists in the Confession of 1677 speak of the nature of marriage, the worship of images, the doctrine of purgatory or the intercession of saints. The immediate patterns for the Confessions of the early Baptists were the works of the Separatists and, particularly, the two Confessions, "A True Description out of the Word of God of the visible Church," which may be confidently assigned to Henry Barrowe and John Greenwood, and dated 1589, and "A True Confession of the Faith and Humble Acknowledgment of the Alegeance, which wee hir Maiesties subjects, falsely called Brownists, doo hould towards God, and yeild to hir Majestie," published in 1596. Both of these works are primarily concerned with the doctrine of the worship and ministry of the Church and with the Law of God, found in the Scriptures. Both append numerous Scriptural references to each clause. It is difficult to estimate whether the Anabaptist Confessions, the earliest of which dates from 1527, exercised a comparable influence upon the Baptists, though Mennonite influence is clearly seen in the work of John Smyth, the se-Baptist.

It was Smyth who, in 1611, drafted the first Baptist Confession of Faith. It was written in Latin and contains twenty Articles and is chiefly characterised by its denial of original sin, its view of Christ's humanity and its assertion that the Lord's Supper is merely symbolic. This was not printed at that time and was probably used when Smyth and his followers sought union with the Waterlander Mennonite Church. This desire to join the Mennonites led Smyth, with forty-one other Baptists, to issue a Confession of thirty-eight Articles, which was a reproduction in English of a Confession drawn up by Ries and Gerrits in 1580. They denied that any true Christian may hold office of civil magistrate, prohibits the swearing of oaths and holds that no member of the Church may take up arms or use any sword, save that of the Spirit. Smyth's last Confession was one of a hundred Articles and bears the title, "Propositions and conclusions concerning true Christian religion." Here again we find the same view of oaths and military service, and Dr. Underwood believed that the concern of the General Baptists throughout the seventeenth century for these matters can be traced back to Smyth, though he admits that certain other factors exercised a considerable influence and must be taken into account.

When Smyth turned towards the Mennonites, Thomas Helwys led a group, which separated from him and his followers, and they sent a letter, together with a Latin Confession of Faith to the Waterlander Church, begging them to refuse his application

for union. This Confession was expanded and published in English in 1611, with the title, "A Declaration of Faith of the English People remaining in Amsterdam." These Confessions demonstrate the differences between the views of Smyth and Helwys. Helwys dissociates himself from Smyth's tendency towards a Hoffmannite Christology, and, though he, like Smyth, rejects the Calvinistic doctrine of Predestination, he charges him with error in believing that men are redeemed, in part, by their own inherent righteousness, and that Adam's sin is not imputed to any of his posterity. In ecclesiastical matters he rejects Smyth's view that there is a succession in the ministry of the Church, and that an elder of one Church is also an elder of every other in the world. Finally, Helwys holds that the magistrate may be a member of a Christian Church and still exercise the "*ius gladii*." In spite of these differences there is considerable agreement between these Confessions.

It was Helwys who led back to this country a group who were to form the first Baptist Church on English soil, and from these beginnings sprang the General Baptists. The chief Confessions of these Baptists were issued in 1651, 1660, 1678, 1691 and 1704. That of 1651 is the first General Baptist Confession to speak on behalf of more than one congregation, and was issued by thirty Churches in Leicestershire, Lincolnshire and the neighbouring area. It contains seventy-five Articles, and to these adds a Post-script on the nature of magistracy, owning that the governing of the English nation must be determined "in just Parliamentary way." The Lord's Supper is spoken of as a "memorial," while of the mode of baptism nothing more is said than that it is "to go into water and be baptised" and "that those which received the Word of God preached by the Ministrie of the Gospel, and were baptised according to the Counsel of God, at the same time or day they were of the visible Church of God." The ministry of the Church, which must be maintained by the "cheerful contributions" of the members of the Church, is to be ordained with fasting and the laying on of hands. Another Confession was published by the General Baptists at their General Assembly in March, 1660, at a time when all Dissenters were attempting to reorientate themselves to the changed political conditions. This was presented to the King, with a protestation of loyalty and contains, in its Article on Magistracy, a denial of the rumour that the Baptists had armed themselves with knives and other weapons, with the object of destroying all who were contrary minded to them in matters of religion; great stress is laid here, as in all other Baptist Confessions, on the belief that all men should have complete liberty of conscience in religion. On the other hand, as though fearing renewed persecution, Article XXII exults in the belief that, though the saints are scarcely tolerated in this world, their day will come when Christ appears, for He shall give them power to rule over the Nations with a Rod of Iron. In this Confession, too, is found the first explicit recognition by the General Baptists that the New Testament ordains that baptism

must be by immersion, and it speaks of the sprinkling of infants as a "Scriptureless thing." In 1663 the Confession was reaffirmed; it was republished in 1678, 1691, 1697, 1704, and several times subsequently.

A most interesting General Baptist Confession was published in 1679 by the representatives of the Churches in and around the counties of Buckingham and Oxford. It was issued at a time when common sufferings had caused many Dissenters to search for common agreements, so that the title of this Confession is especially significant: "An Orthodox Creed, or a Protestant Confession of Faith, being an Essay to Unite and Confirm all true Protestants in the Fundamental Articles of the Christian Religion, against the Errors and Heresies of Rome." As the title implies, these articles are more concerned with those doctrines held by the majority of the Reformed Churches, than were the earlier Confessions. It deals at considerable length with such matters as the attributes of God, the relationship between the persons of the Trinity, the nature and office of our Lord, predestination, reprobation, justification and sanctification. The article on the Church speaks of the several distinct congregations as forming the one Catholic Church, but adds that the power of pastors and elders, who should be ordained by the "Bishop or Messenger" with prayer and laying on of hands, having been elected by common suffrage, is limited to that Church which has called him. It holds that the three great Creeds, the Apostles' Creed, the Nicene Creed and the Creed of Athanasius, ought both to be received and believed. It admits the power of General Assemblies legally called of the Bishops, Elders and Brethren of the Churches, to act in the name of Christ, and to hear appeals in case of injustice or heresy or schism in any particular Church: yet it is doubtful whether more than a very few of the General Baptists of the period would accept this point of view. The Confession ends with clauses on the "Resurrection of the Dead" and the "Last Judgment."

At the end of the seventeenth century and the beginning of the eighteenth, the General Baptists were divided by several doctrinal controversies. These were concerned especially with the person of Christ, and with His relationship to the Trinity. In the South-East, Matthew Caffin advocated a Hoffmannite Christology, similar to that which Helwys had condemned in the views of Smyth, while others showed tendencies towards Socinianism. These doctrinal controversies were later wedded to the question of the lawfulness of demanding subscription to a Creed or Confession. This led to a split in the General Baptist Assembly, which was temporarily healed in 1704, when two brief articles on the nature of the Father and of the Son, were the means of reconciliation. In 1734, three years after the division had been finally ended, the General Baptists repudiated the idea of signing creedal statements.

The Particular Baptists, whose origin is found in the Separatist congregation, usually known from its succession of ministers as the

"Jacob-Lathrop-Jessy Church," issued their first Confession in 1644. Men such as Samuel Eaton, John Spilsbery, Hanserd Knollys, William Kiffin and even Henry Jessy, the pastor, separated from the parent Church on the question of the baptism of infants, but they changed few of their other views, and their theology remains thoroughly Calvinistic. The 1644 Confession is noteworthy as the first Baptist Confession to assert that, "the word 'baptise' signifies, 'to dip under water.'" The specifically Calvinistic doctrines were expressed in these articles with considerable moderation. The doctrine of the Church found here is the Calvinistic view of the "holy community," which is expressed in similar terms in the early Separatists' Confessions. The visible Church is the spiritual Kingdom of Christ on earth and is composed of "saints," who have been called and separated from the world by the Word and Spirit of God. It is the work of the ministry, which must be elected by the local congregation, to maintain inviolate this sanctity. Civil magistracy is recognised as an "ordinance of God, set up by God," and must be obeyed by Christians in all secular matters, though in affairs of religion, God must be obeyed rather than man. In 1645, Daniel Featley published an attack on the Baptists, under the title "The Dipper dipt," the last chapter of which was a criticism of the 1644 Confession, though he could find fault with only six of its clauses. This led the seven Churches of London to issue a new edition of the Confession in 1646, which contains an Epistle Dedicatory, addressed to Parliament, acknowledging that it is their present purpose to demonstrate their innocence of the "Heretical impieties," of which Featley accuses them. There is little in this edition which differs from that of 1644, save that the clause on magistracy is modified to meet the rapidly changing political conditions in England. The conclusion of this edition is also expanded to include the following sentence, which shows a remarkable spirit in such a time of religious controversy: "Also we confesse that we know but in part, and that we are ignorant of many things which we desire and seek to know: and if any shall doe us that friendly part to show us from the word of God that we see not, we shall have cause to be thankfull to God and them." The edition of 1651 is again similar, though certain Calvinistic expressions are modified and the clause concerning the support of the ministry by each congregation is omitted. It is interesting to note that only two of the signatories, William Kiffin and John Spilsbery, had also signed the earlier editions. This Confession was subsequently reprinted several times.

The religious life of the Presbyterians, Independents and Baptists after 1648 was greatly influenced by the Westminster Confession, issued in that year. The Westminster Assembly, which had been called together by Parliament in 1643, was composed mainly of Presbyterians, but there were also present a few Independents, led by the "Five Dissenting Brethren," Goodwin, Nye, Bridge, Borroughes and Simpson, whose work, the "Apologeticall

A MESSAGE FROM Mr. SEYMOUR J. PRICE
TO THE MEMBERS OF THE
BAPTIST MINISTERS' FELLOWSHIP

My dear Friends,

Veterans will recall that Thomas Spurgeon delivered a Conference address on the river that issued out of the Garden of Eden and parted into four heads—like some sermons.

I am a little doubtful about the analogy of our Insurance Company with the Garden, but under four heads I want to refer to some of our special service for Baptist Churches.

1. THEFT. A week or two ago four overcoats were stolen from one of our Churches during service hours. The normal policy for burglary and house-breaking would not cover this. Our Church policy includes theft and therefore the claim of about £50 is admissible.

2. STORM AND TEMPEST. The normal premium based on the full value of buildings and contents is very heavy. We therefore devised a low premium first loss policy to cover all damage over £5 up to a total of £250.

3. VOLUNTARY WORKERS. This policy has so obviously and satisfactorily supplied a definite want that we have received enquiries from Insurance Brokers, and Non-Baptist Churches; and one of the biggest Tariff Offices which reinsures another denominational Company asked us for specimens of our forms and subsequently wrote congratulating us on "a very clear contract eminently suitable for the purpose for which it has been designed."

4. Following the New Testament, I have kept what is possibly the BEST TO THE LAST. I have been deeply concerned at claims from churches whose fire insurances are still a little more than pre-war values. In two or three cases recently we have paid the full insured amount, and yet the churches have had heavy deficiencies. Claims show that replacement costs of buildings and contents are 200 per cent. over pre-war. Arrangements are therefore being made, subject to completion of a contract for five years, for all fire insurances on chapels and halls of Churches in membership with the Baptist Union to be increased by 33½ per cent. *without additional premium*. Where churches have adjusted their policies to approximately present-day values, *the premium will be reduced by 25 per cent.* Full details with undertaking for signature are being sent to all our insured.

I trust you are having seasons of great blessing.

Yours, in the one service,

SEYMOUR J. PRICE.

Narration," pleaded with the Government to grant full toleration to the views of the Congregationalists. The Westminster Confession, Calvinistic in doctrine and Presbyterian in polity, has been described as one of the noblest in Christendom. In 1645 the Independents met in the Savoy synod and altered this Confession to suit their own needs. They had nothing but praise for the doctrinal work of the Westminster Assembly, and incorporated most of this in their Declaration, and adding to it a platform of polity. The Baptists also desired to make clear their attitude to the work of the divines at Westminster, and in 1675, when the political situation seemed favourable, a letter, signed by most of the Baptist ministers of London, was circulated around the Baptist Churches of England and Wales, calling their representatives to a meeting at London. Such a meeting seems to have been held in 1677, and a Confession issued by "the elders and brethren of many congregations of Christians (baptised upon Profession of their Faith) in London and the country." Following the pattern of the Westminster and Savoy Declarations, this Confession begins with an Article, "Of the Holy Scriptures," and contains certain matters not found in the earlier ones, particularly the sabbath and marriage, while other points of doctrine are greatly developed, especially their view of the Church. An interesting Appendix states that the question of open membership and communion have been ignored because of the differences existing among Baptist Churches. This Confession was republished many times: W. J. McGlothlin refers to the editions of 1688, 1693, 1699, 1719, 1720, 1791 and 1809. In 1721 it was translated into Welsh by Rees David, and was reprinted again in Welsh, by the decision of the Welsh Associations in 1791, while a summary of it prefaced the Association Letters in Wales for many years. In 1742 it was adopted by the Philadelphia Association, and exercised a great influence on the other side of the Atlantic.

Towards the end of the eighteenth century, the Baptists, like the Congregationalists, became less concerned with doctrinal controversy, and the older Confessions fell into disuse, and few were issued to take their places. Even when the General and Particular Baptists drew closer together, leading to the formation of a Union, the doctrinal basis of such a movement was expressed in a brief declaration which tabulated the main tenets of Baptists, without attempting to give them full definition. This newer attitude towards the publishing and signing of Articles of Faith did not please all Baptists. C. H. Spurgeon, who, in 1855, had republished the 1677 Confession, withdrew from the Baptist Union in 1888 as the result of his dissatisfaction with its Declaration. From time to time Baptists are still compelled to make clear the doctrinal basis of their protest, and the six paragraphs concerning the Baptist doctrine of the Church, approved by the Council of the Baptist Union in 1948, would, in earlier times have been incorporated in a Confession of Faith.

The ones we have quoted are but a few of the more important of the unnumbered Confessions that have sought to express the Faith, as it is held by the Baptists. Apart from those published by General Assemblies and Associations, Baptists have found great help from those published by individuals. The Confession of Benjamin Keach has had great influence here and in America, while the Confession, printed by Vavasor Powell in his "Bird in a Cage," was widely known in this country, particularly Wales. There are extant a number of Confessions made by ministers at their ordination meetings, while others represent the views of particular Churches. It was the experience of the Baptists and all other "Confessionaries," that, "Truth must be embodied in some verbal form, but its embodiment is constantly changing."

SOURCES. There are two main collections of Baptist Confessions of Faith. The earliest was published by the Hanserd Knollys Society in 1854, the editor being E. B. Underhill. In 1910, W. J. McGlothlin published another collection under the title, "Baptist Confessions of Faith." This work contains most of the Confessions to which we have referred, except those published in Latin. Of these the first Baptist Confession is found in the "Works of John Smyth," edited by W. T. Whitley in 1915, while the nineteen Articles of Helwys are found in Champlin Burrage's "The Early English Dissenters" (1912). The Confessions of the Congregationalists, to which we have made reference, are to be found in "The Creeds and Platforms of Congregationalism," by Williston Walker, published in New York in 1893.

D. MERVYN HIMBURY.

BAPTISTS HAVE NO CREED

TWO conclusions are frequently drawn from the simple statement that Baptists have no Creed. The first is that Baptists reject the historical creeds of Christendom, and secondly that Baptists do not know what they believe. Both conclusions are false and are due very largely to an inadequate understanding of the Baptist witness.

It must now be a commonplace to assert that what Baptists have sought to cherish has been the truth of the Gospel, and they have declared that every issue ought to be decided in the light of their understanding of the Gospel. The nature of the Church and Ministry, the meaning of the Sacraments, the relationship between Church and State, the nature and form of Worship, the place and value of Creeds—all these and other important matters have been examined "under the Gospel." To use the classic term of the Reformers, all these have been submitted to the scrutiny of "the Word," which in this connection is neither Logos, who is Jesus Christ, nor the Graphe, which are the Sacred Scriptures, but the Gospel of Revelation and Redemption. It is this conviction which has prompted the Baptist belief that the true response to the Gospel is the personal confession of Jesus as Lord and Saviour. This, they believe, is in keeping with the earliest and only known Baptismal Creed in the New Testament, viz., Jesus is Lord. All along

their historical pilgrimage Baptists have insisted that what makes a person a Christian is his personal relationship to his Lord. No other test is to be applied, for no other test is known and no other can even be adequate. This insistence upon the primary importance of personal faith in and commitment to a living Saviour has characterised the Baptists from their earliest days and has made them suspicious of anything else that might be regarded as a substitute for, or an alternative to, this personal confession of Jesus Christ. For this reason they have rejected the acceptance of any formulated doctrine or any summary of doctrine as something indispensable for Christian discipleship. They have believed that in view of their acceptance of the New Testament, the setting up of a summary of doctrine is unnecessary, and that to demand an assent to it (and there is no point in drawing up a creed, even in the 1676 sense of "a confession of faith," unless one assents to it) would be an interference with the liberty of "the Lord's free people." For no matter how plausibly we may present the case for a credal or a doctrinal statement, no matter how desirous we are of making known what we believe, there is a crucial and Gospel-difference between *that* which is believed and *He* in Whom we believe. The former has value; the latter is life. The former makes for clarity; the latter makes for charity. The former may be an important task for Christian apologetic and for theological explication, but the latter is the one essential for salvation. "I know *Him* in Whom I have believed" is far more the authentic New Testament note than "this is the doctrine I hold or the faith which I wish to propagate."

At their best, creeds and doctrines are only attempts to expound and explain the experience, and the explanation can never be more than an approximation to the truth of the experience. The experience and the explanation must never be identified, for they can never be one and the same. We have had sad and bitter experiences within our Baptist family, of the consequences of setting up other tests than personal allegiance to Jesus Christ. The literalist school has produced several attempts to set up an orthodox test, and wild and un-Christlike statements have been made by those who advocated this particular procedure against those whose interpretation of the New Testament was other than their own. Always when something is substituted for personal allegiance to Jesus Christ as the *sine qua non* of Christian discipleship, the result is invariably some kind of heresy hunting, or the dissemination of bitter and malicious comments upon fellow Christians.

Unfortunately this seems to be in keeping with the credal interpretation of the Gospel. Church history is punctuated by the accounts of the un-Churching of Christians on the ground that they would not assent to certain creeds. Baptists have sought to avoid this arrogant practice because they have seen that such a method of dealing with Christian truth does less than justice to the two issues which Baptists believe are paramount for any real

discipleship, and any true allegiance to Jesus Christ. These two issues are *authority* and *freedom* and they lie at the heart of the Baptist tradition. For Baptists, the final authority for their thinking and for their behaviour is the Lord Christ, to Whom they are accountable and under Whose sovereignty they live. But they are free to interpret His mind and to follow His truth no matter where He may lead them. The burden of the responsibility of freedom is oftentimes hard to bear, and choosing frequently involves deep agony of soul. Nevertheless, in seeking to be faithful to the Lord their Saviour and to obey "the crown rights of the Redeemer," they are called to exercise to the full their freedom to interpret Scripture, to formulate doctrine and to summarise the truth according to their own understanding. They never mistake, however, such doctrinal regimentation for personal allegiance to Jesus Christ. Creeds and doctrines belong to the realm of interpretation, and as such they must be subordinate to the experience of the living Christ; to confuse the experience with the doctrinal or credal explanation invariably leads to the acrimonious and un-Christlike bitterness of controversy.

Baptists have not yet fully appreciated the significance of spiritual freedom, but because it remains the crucial issue for Christian discipleship it cannot be lightly cast aside in the interest of credal or doctrinal statements. It is true that Baptists, in common with all other Christian communions, know that the historic creeds of Christendom belong to the undivided Church prior to the schism between East and West, and in so far as the historic creeds are part of the heritage of the Church, Baptists share with fellow-Christians the right to accept and to use such creeds without mistaking them for what they are not. It would be a sad commentary upon our understanding of the Baptist heritage if we ceased to unfold more and more of the meaning of spiritual liberty, in the interests of a formal summary of Christian doctrine.

The abiding question is always the same, namely, what is the Gospel? What does the New Testament regard as the heart of Christian obedience and discipleship? Having committed themselves to Jesus Christ, as Saviour and Lord, and believing in the Holy Ghost, can Christians "walk in all His ways, made known or to be made known to them?" To ask for a creed and to demand assent to it may seem to be very desirable to certain schools of Christian thought, but it does not belong to the Baptist tradition at its purest and best. The Baptist witness is to the authority and sovereignty of the Redeemer *alone*, with the personal freedom to interpret His mind, under the guidance of God, the Holy Spirit, no matter where He may lead. This does not mean that Baptists have no faith to confess, or no *credo* to affirm, but no doctrinal summary that can be drawn up by man, even by the best and most scholarly of men, can ever be more than a guide to understanding. To set it up as anything else or to demand assent to it as a requirement of Christian discipleship is to deny the Gospel committed to

our care. This would, also, be a repudiation of the guidance of the Holy Spirit, the only One Who safeguards our liberty from becoming license, and Who can lead us, only if we are free to follow. It often happens that when Baptists are not inclined to take the doctrine of the Holy Ghost seriously, they are the more likely to flirt with an authoritarian or credal interpretation of the Gospel. In common with the New Testament writers, "we have not so learned Christ," and we can stand, however unworthily, only "in the liberty wherewith Christ hath made us free."

EMLYN DAVIES.

A PLEA FOR THE USE OF THE CREEDS IN OUR BAPTIST CHURCHES

I. CREED AND BAPTISM

"**W**HAT therefore God has joined together, let not man put asunder." In the primitive church the rite of baptism and the confession of faith were joined together. They were not two things, but one, for the confession of faith accompanied the act of baptism and was an essential part of it. But a confession of faith is a creed, for, as Dr. Bindley defines it, "a creed is the outward verbal expression of an inwardly existing faith." Creed is thus an essential part of the rite of baptism, and to stress the importance of believers' baptism is to stress the importance of creed.

The original creed of the primitive church was the baptismal confession "Jesus is Lord." The creeds of the earliest centuries were the baptismal confessions of the local churches. Creed belongs to baptism as wife to husband. "We must not picture the recital of a creed in the church services as an act of worship and faith. That use of the creed does not appear till much later times. What we are to picture is the baptism of an adult convert. Before he steps down into the water to be immersed in the three-fold Name of Father, Son, and Holy Spirit, he must show that he has learned to believe in the Three in One, and he will be asked, "Dost thou believe in God the Father? . . . in God the Son? . . . in God the Holy Spirit?" ("The Way and the Faith"—Bevil Browne.) There is a fundamental reason for this union of creed and baptism. Baptism is the outward and visible completion of conversion, and conversion takes place as we receive the Gospel, the Apostolic preaching or testimony to Jesus. The creed is simply a summary of this Apostolic preaching. "The Baptism administered at Pentecost stood in direct relation with the Apostolic preaching of Jesus as the Messiah foretold by the prophets, Who had fulfilled His ministry, been crucified by man, been raised by God from the dead, and been exalted to His right hand as Lord and Christ. The outline of this Apostolic preaching is identical with the middle portion of the Apostles' Creed, which has indeed always been the

baptismal profession of faith." ("The Form of the Church"—A. G. Hebert.)

There is great value in using the Apostles' Creed in connection with baptism. In the preparation of the candidate, such an outline and summary of the Christian faith is invaluable for instruction. In the service itself, the recital of the Creed not only reminds the congregation of the faith; it is also the challenge and invitation to the candidate to make verbal confession. "Do you receive the Christian Faith whereof we make confession, saying: 'I believe in God the Father Almighty . . .,'" etc. Or the Creed may be summarised as in the Book of Common Order—"Do you confess your faith in God as your heavenly Father, in Jesus Christ as your Saviour and Lord, and in the Holy Spirit as your Sanctifier?" The summary of the Gospel in 1 Corinthians xv, 1-4, can also be used with powerful effect at baptism, and it is a custom in our church to proclaim "Jesus is Lord!" as we enter the baptistery. Complete baptism necessarily includes a full confession of faith and of The Faith.

Of course there is danger in using the creed in baptism—the danger of substituting orthodoxy for living faith. Assent to correct doctrinal propositions is not personal commitment in trust and obedience to God in Christ. The creed—like the Bible—may become a substitute and an idol. But the misuse of a thing is no argument against its right use. The creed itself is not responsible for mere orthodoxy, for it reads "I believe in God . . . and in Jesus Christ . . . and in the Holy Ghost." Baptists, who have already done so much to restore the New Testament doctrine and practice of baptism, could do even more by restoring its full credal content.

II. CREED AND THE TEACHING MINISTRY

Definiteness is the very life of religion. The man who knows what he believes and why he believes it, is always stronger than the person who is careless about belief, seeking instead for emotional experiences and "uplift." One big reason for the impotence of the Church is vagueness and nebulosity of belief. "It is our distrust of dogma that is handicapping us in the struggle. The immense spiritual strength of our opponents lies precisely in the fact that they have fervently embraced, and hold with fanatical fervour, a dogma which is none the less a dogma for being called an 'ideology.' We on our side have been trying for several centuries to uphold a particular standard of ethical values which derives from Christian dogma, while gradually dispensing with the very dogma which is the sole rational foundation for those values." ("Creed or Chaos"—D. L. Sayers.) The struggle in the world to-day is between rival ideologies, and it is high time we abandoned our distrust of dogma and cut out all the prattle about "dead creeds" and realised the importance of teaching the whole Faith clearly. This Faith we have in the Holy Scriptures, and if all the people of

God were acquainted with the content of Holy Scriptures there would be little need for a creed. But the Bible is a big book and it takes a long time to know it. There is great value in having a short, concise statement of Christian belief, especially for the beginner. The creeds were originally for beginners—and there are still lots of them in the Church. The churches are not made up of mature saints with a profound knowledge of the Scriptures; they are a minority. There is need for the framework, the outline, the simplification, the summary—the bare skeleton which may then be clothed with Scriptural knowledge. So much of the teaching given in our Sunday Schools and churches is a jumble of unrelated things because we have no framework around which to build it. We do not have to invent this outline for, as recent scholarship has shown, we have it in the Apostolic preaching itself.

It is sometimes objected that the two Creeds in widespread use—the Apostles' and Nicene Creeds—are not very good summaries of the Apostolic preaching or of the Faith as a whole. It is said that they contain affirmations of secondary or disputed importance—such as the Virgin Birth or the Descent into Hades—and omit doctrines of central importance, such as the Atonement. This is of course a matter upon which opinions differ. I should imagine that most of us would say that they *are* good summaries of the Faith, capable of improvement. To adopt the attitude that the historic creeds are perfect, final, and incapable of re-statement or improvement is to deny the doctrine of the Holy Spirit. The creeds are not exempt from the necessity of reformation by the Word and Spirit of God. But all kinds of imperfect things are extremely helpful. We should do with the historic creeds what we do with the Revised Baptist Church Hymnal—use it until we get a better one *by common agreement*. An imperfect creed is better than no creed at all—far better.

III. CREED AND WORSHIP

The affirmation of our faith in God to God is an essential element in Christian worship. In the early assemblies the ecstatic cry "Jesus is Lord" was often to be heard—the original nucleus of the creed. For faith, like love, grows by means of the acts, especially the corporate acts, which express it. There are, of course, many ways of affirming the faith in worship—Scripture, preaching, baptism, the supper, prayer, praise. It is a great, if common, mistake to suppose that the Apostles' or Nicene creeds are the only creeds. The Twenty-third Psalm is a grand affirmation of faith, and so is the Te Deum. The Hymn "In the Name of Jesus" (R.B.C.H. 145) is as good a summary of the Gospel as the Nicene creed. Charles Wesley is better than Athanasius; "no part of the New Testament escaped him; most of all he sang 'the Gospel according to St. Paul.' He is the poet of the Evangelical faith. In consequence Methodism has always been able *to sing*

its creed." (Preface to Methodist Hymn Book.) This is true of all the Free Churches. The hymn is our creed. May it always remain so! But our worship would gain in richness and diversity if we made frequent use of the Apostles' and Nicene creeds. When they are said slowly by all present, they not only express, but also create, evoke, and confirm faith. Better still—like hymns—they should be sung by the whole congregation. The Nicene creed, for example, sung to the right musical setting, can be a grand and triumphant affirmation of faith. But is there not a danger of mechanical repetition? . . . Yes, just as there is with the Lord's Prayer. Is there not a danger of insincerity? . . . Yes, just as with the hymn-book.

IV. CREED AS A BOND OF UNITY AND NOT AN INSTRUMENT OF DIVISION

The purpose of a creed is to express the faith of the Church, local and universal. There may be individuals within the church who are not (yet) able to accept all the affirmations—in no case must the creed be used to exclude them. The following distinction made by Dr. Temple is of great importance in this connection. "For the Church, commissioned to transmit to all generations the true doctrine which may elicit saving faith, heresy is more deadly than hypocrisy or even than conscious sin; but for the individual the one vital matter is personal trust, and accepted heresy in its effect upon the soul may be quite unimportant. There have been saintly heretics and orthodox worldlings. Vast confusion has arisen because men have not distinguished between the functions of the Church and of the individual believer in the economy of the divine purpose." ("Readings in St. John's Gospel.") A creed is misused if it is held like a pistol at the head of an individual with the demand that he assent. An individual can belong to Christ long before he enters into the fulness of the faith—the latter, with all of us, is a matter of approximation. The purpose of the creed is to express the faith of the whole Church and to be a bond of union between believers. That is why I believe it would be a big mistake for us as Baptists to formulate a creed for the use of our communion. Such a creed might (perhaps) be a better summary of the Apostolic preaching than the historic creeds, but since not accepted by the whole Church it would not be a bond of unity. It is better at present to use the creeds of the undivided Church, even if they are imperfect, as this would help us in the process of growing together and so fulfil the Saviour's prayer in John xvii, 20-23. The Church has often shown a zeal for truth at the expense of love; let us remember that unity, fellowship and love are an essential part of the truth for which we contend.

STEPHEN WINWARD.

The Baptist Union of Great Britain and Ireland

The Baptist Church House, 4 Southampton Row, London, W.C.1

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ORDER OF BAPTIST DEACONESSSES AND WOMEN'S TRAINING COLLEGE

Deaconesses receive two years' training in our Women's Training College. They normally serve in one of the following spheres:—

1. As colleague to a minister in the general work of the Church.
2. As minister's assistant in charge of a mission or some special work in the Church.
3. As Deaconess in charge of some small Church (or Churches) or Mission.
4. In pioneering in new districts and in laying foundations for the future Church.
5. In reviving causes that have lost vitality.
6. In specialising in women's work, or Youth leadership, or Sunday School work, or Moral and Social Welfare.
7. Special emphasis is laid on general and house-to-house visitation.

For information please apply to: The Organising Secretary, Order of Baptist Deaconesses and Women's Training College.

OF INTEREST TO YOU

Ministerial Changes. Our members are asked to think of one or other or all, the following ministers, who have recently announced changes of pastorate: K. W. Allen, Spalding; J. R. Blanchard, Teignmouth; W. G. Davis, Newcastle-under-Lyme; A. C. Durrant, Sabden; B. I. Evans, Skipton; W. Fancutt, Ryde; F. J. Hearn, Kings Sutton; Thomas Jones, Ashley, Hants; T. Roy Jones, Counterslip, Bristol; D. R. Oliver, Broadstairs; L. J. Howells, Pembury; W. D. Jackson, Histon; G. H. Johnson, Tonbridge; R. C. Rowsell, Peterborough; C. Rusbridge, St. George, Bristol; W. C. Spooner, Woodborough Road, Nottingham; F. Peace, High Wycombe; H. Wrigley, Ashdon, Essex.

The following students have accepted pastorates: Malcolm Frieze, Cardiff College, Taffs Well; N. W. Kemp, Manchester College, Petts Wood; R. J. Garrett, Manchester College, Middleton, Lancs; E. Pilling, Rawdon College, Colne.

Appointments. A. L. Brockington becomes Missioner for the C.S.S.M. May he lead many to remember their Creator in the days of their youth. Recent College appointments include Eric Rust as Professor of Biblical Theology at Crozier Seminary, Philadelphia. We predict for him an ever-widening ministry amongst our churches on the other side of the Atlantic. He will be greatly missed in the homeland. Morris West, B.U. Scholar at Ruschlikon, on the conclusion of his course will go to Regent's Park as Junior Tutor, making Church History his special subject.

Arthur Coffey has been appointed organising and deputation Secretary for the North of England of the Sudan United Mission. S. P. Plunkett goes to Canada as Secretary to the Regions Beyond Missionary Union, a post entailing almost continuous travel. We are sure the churches will benefit by contact with his virile personality.

Honour to Whom Honour . . . F. W. Porter has completed 40 years in his one and only pastorate at Bexleyheath, a delightful illustration of happy married life—to use an analogy oft repeated. May God continue to bless F. W. in his own married life and his union with church and people. Congratulations also to E. K. Alexander who has celebrated his 25th Anniversary at Childs Hill. Without seeking permission of our Editorial colleague we are gratified to notice that J. R. Edwards has been elected V.P. of the S.W. group of London churches. This is another evidence of the widespread affection felt for the writer of the Children's Corner in our *Baptist Times*. H. H. Rowley in recognition of his great contribution to Old Testament studies, has been elected an honorary member of the American Society for Christian Literature.

A Pastor Honoured. One of our younger ministers, E. L. Knight, recently concluded a six-year ministry in his first pastorate at Henley-in-Arden. The whole town rallied to his farewell service; a cheque was presented and a letter signed by 250 residents.

Among those taking part were the High Bailiff, the Vicar, the Chairman of the British Legion and the President of the Boy Scouts' Association. A fine illustration of what can be accomplished in one small town by a minister willing and able to enter into its varied life.

A Posthumous Honour. The funeral service of W. F. Bridge furnished a remarkable evidence of the respect called forth by the labours of a faithful pastor. For thirty-five years he worked in Rickmansworth and at the funeral service the church was crowded by a congregation representative of all sections of church and public life. At the request of residents, the funeral cortège moved through the main street of the town. The Vicar attended the memorial service and ordered that on the church tower the flag should be flown at half-mast.

Deaths. We salute the memory of many brethren—an unusually large number—who have recently passed away. P. T. Thomson, remembered for his great ministry at Leeds and Leicester, his Presidency of the B.U. and Chairmanship of the Ministerial Recognition Committee. L. H. Marshall, scholar, preacher, writer, his life's service crowned by his Principalship of Rawdon College. H. Clarkson, valued for his pastoral service and as secretary for the B.U. Ministerial Recognition Committee. In two cases we have to record the death of husband and wife. James Stewart, for many years Secretary of the Beds Association, survived his wife for only a few days, and W. J. Lait and his wife were both victims of the recent floods. Pathetic evidence was found of the last vain endeavour to force a way of escape through the roof of the house, as they were suddenly overwhelmed by the inrush of the sea. R. A. J. Cusden—remembered for his helpful ministry at Putney and other places—had quite recently been appointed Director of the Homes for Old People at Putney, named after him, as their Founder. He succumbed to a heart-attack while in his office, and thus died in the midst of the work to which he had devoted his strength in recent years. W. F. Bridge spent his ministerial life in Herts and was for thirty years Secretary of the Association. Of his 46 years, 14 were spent at Sarratt and the rest at Rickmansworth. He rendered notable service both in the Denomination generally and in the public life of Rickmansworth. T. Tudor Rhys, great as preacher, and possessed of outstanding literary gifts, died following an operation and thus was a successful ministry and a useful life cut short in its prime. Much the same, as far as age is concerned, can be said of W. Lazenby. His last pastorate was at Coningsby, where in the local R.A.F. camp his influence amongst the men was signally blessed. C. J. Gillingham and H. F. Webb were men of fine Christian character, each of whom was living in retirement after leaving behind in their pastorates memories that will long be treasured. W. A. Ashby, greatly gifted as an evangelist, both in this country and the U.S.A., was possessed of talents of mind,

heart and soul, which won him lasting friendships with those with whom he was brought into contact.

We may well be proud of the character of all these ministers and the high spiritual quality of their work.

Some of our brethren are treading a lonely path consequent upon the death of their life partner, and to W. D. Ross, R. J. Willoughby and J. H. Malins Johnson we tender our warm sympathy.

The Scottish President, Campbell Dovey, and Mrs. Dovey are assured of our loving thoughts in their grievous sorrow consequent upon the fatal accident which befell their younger son, greatly talented and rich in spiritual promise.

In our Prayer-Watch we think of all thus bereaved and share their sacred memories and their sure and certain hope.

Illness. About 1,560 ministers in Great Britain belong to our Fellowship and of these some 1,559 have been ill during the recent severe weather! In the case of 150 of them the malady has possibly been aggravated by the thought of their unpaid subscriptions! We cannot, of course, mention all who have been laid aside, but we have tried by letter and personal message to assure them of our remembrance. We gladly note that H. Bryant of Middlesbrough has vacated his hospital bed and that A. E. Dowley of Westbourne and Evan Jenkins of Pembroke Dock are off the sick list, and we especially thank God that, after prolonged illness so bravely borne, B. F. Saville has been able to resume his pastorate, and also that the health of E. T. F. Walker shows distinct signs of improvement.

We join with F. G. Missen in thanksgiving for his wife's recovery and we send our warm sympathy to J. T. Gibbon in his illness, and also to H. C. Shaddick, whose little girl is still so ill.

Retirements. Several members have entered upon what is sometimes supposed to be the harder work of retirement: the following will soon prove the right or wrong of the assertion. S. P. Goodge, I. Williams, Gordon Hamlin, Ivor Wensley, Rowland Jones, A. R. Tomlin, E. K. Alexander and Oscar W. Smart. May they long be spared to continue their valuable ministry to the churches in general.

Thalassa. That we have been deeply concerned for our people living on our Eastern seaboard in the dire disaster occasioned by the floods, needs no saying: we have thought of them daily in our prayer. We gladly pay tribute to our ministers who laboured to the point of exhaustion and often at the risk of life itself in their heroic endeavours of rescue. We are grieved to hear that Leslie Long—in his labours for others—sustained a fractured wrist and is suffering from shock and strain. The disaster evoked instant sympathy on all hands and we thank our friends both in the homeland and overseas for their generous thought for us. We are glad to know that our Baptist friends may be assured of financial aid which will, to some extent, compensate for the material damage

THE
Baptist Missionary Society

thanks all ministers for
their splendid support
which helped to make
the financial year
1952-1953 such a year of
remarkable recovery

We face the new year with confidence,
faith and hope, knowing that we can count
on your continued help and that God will
bless us as we seek to fulfil His will

B. M. S.

to their churches and for the loss of income during the emergency period. May God in His wondrous way bring good out of evil.

Generosity. We record with gratitude, not unmixed with pride, that, in a year of financial stringency, our B.M.S. records an increased income amounting in all to over a quarter of a million pounds, together with a response to an appeal which practically wiped out the adverse balance of £20,000. Equally cheering is the sum remitted to the Baptist Home Work Fund. Here again there has been an increase of several thousands of pounds and a total raised of £43,000. This will mean the making of Grants which will alleviate to some extent the anxiety of ministers with dependent families. The church is often criticised, but can the critics point to any other organisation which raises so much money for unselfish purposes, as the Christian church?

Visitors from Overseas. Amongst many visitors who will be staying in England during the forthcoming summer are: F. G. Reddall from New Zealand; J. H. Hopkins, Australia; P. J. Pond, Canada. J. S. Knights, Queensland, Secretary of the Baptist Youth Department, will be spending two months in this country on his way to Rio de Janeiro to attend a World Youth Conference. They are assured of a warm welcome.

God Save the Queen. Baptists in Britain and in the Commonwealth will, at this Coronation season, unite in prayer for the Queen—their Queen and ours. We rejoice in the example she sets, by her pure life and her Christian family circle. May she be granted strength and grace for her great responsibility and, shielded from the temptation of her exalted position, continue happy and glorious, long to reign over us. *God Save the Queen.*

Annual Meeting. A reminder that the Annual B.M.F. Meeting—formerly known as the Pastoral Session—will be held at Bloomsbury on Wednesday, 29th April. The Business Session commences at 2.15 p.m. and the speaker at 3 p.m. will be G. T. Bellhouse, of Eastbourne. Remembering his service to us at the Oxford Summer School we look forward with keen interest to this renewal of fellowship. The offertory will be devoted to our Benevolent Fund which is in urgent need of replenishment.

Summer School. Please note that the Summer School will be held at Oxford, 6th-9th July. By the kindness of the Principal, the meetings will be held at Regent's Park College. Early application should be made to R. C. Rowsell.

Your College Friend. In answer to our request, James Watson of Edinburgh, forwarded a card of membership and covering letter, to W. Lowe of South Africa. They were fellow-students at Harley College and the opportunity of renewing old acquaintance and of hearing about College friends, was mutually pleasant. This idea is capable of extension, and Sidney Hall, our Overseas Secretary, will gladly make the necessary contacts where possible. We commend this especially to our many members in different parts of the world.

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THE HOME WORK FUND

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per month.”*

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4 Southampton Row, London, W.C.1

Extension: Church life in the State continues to show progress and the Union Assembly is now entering upon a work amongst the aborigines. The Union has also decided to appoint a full-time Home Mission Superintendent.

NEW ZEALAND

Congratulations to N. R. Wood on his election to the Vice-Presidency of the Wellington District B.U. His many friends in England wish him a successful year of Office. The Auckland Council gave a farewell tea to Luke Jenkins prior to his departure from the City. We are glad to know that in his new office he still finds time and opportunity to serve our churches.

R. W. Phillips, Chief Chaplain of the Sailors' Society in Britain, will be away from home until the end of August. We commend him to our fellow-members in New Zealand during his stay in their lovely land.

An appreciative Gift. On his return to Australia at the conclusion of his interim pastorate at Newcastle, New Zealand, the church presented C. J. Tinsley with a cheque for £205 for the hospital in New Guinea that is to bear his name. A kindly gesture which will fulfil a double object.

An Appointment. Our best wishes to H. E. Whitten who becomes Senior R.A.F. Chaplain to the Forces in New Zealand. May he be greatly used in his work amongst the men.

SOUTH AFRICA

Personal. A. B. Arnot had a great send-off from Cambridge, his farewell being attended by the Mayor and other church and civic representatives—a testimony to the usefulness of his work in church and town. His friends in England will wish him an equally successful pastorate at Bloemfontein. Another pastoral change which will revive happy memories in England is that of R. H. Philpott who, after several years' happy work at Kingwilliamstown, proceeds to Bulawayo, S. Rhodesia. Congratulations to J. A. Hendricks whose church, in response to his special appeal, contributed for the S.A. B.M.S. the generous sum of £1,650.

We note, with interest, that Glyn Tudor of Durban is exchanging pastorates with Ronald Park of Muswell Hill, London, for the summer months. He is assured of a welcome to this country. This interesting pastoral experiment is worthy of expansion. We wish all travelling mercies and all blessing to J. Poorter who is engaged in a preaching and lecturing tour in America and Canada.

Critical Times. We reprint from the S.A. Baptist the following paragraph: "We are passing through most difficult times. Racial tensions are rising among the African native peoples and are not absent from the Europeans. Our hearts go out in sympathy with all who have suffered; may great grace be upon all our Christian African ministers and churches. They may be specially subject to the pressure of subtle temptation of which we Europeans have little or no experience."

This carefully worded paragraph reveals thoughts and feelings that go deep. Not only in S.A. but throughout the Eastern world the changing relationships between coloured and white peoples constitute the major problem of our time. The Bishop of Chichester referred, in a radio message, to the heart-searching discussions on this subject which took place at Lucknow at the Executive meeting of the W.C.C., discussions in which leaders from East and West made valuable contributions. The attitude of the church to this issue should engage the attention of our ministers everywhere. Our people need a wiser lead than that supplied, too frequently, in current, secular journals.

The President. We warmly reciprocate the greetings received from J. C. Stern, the Union President, and wish him every blessing in his year of office.

BOOK REVIEW

Report of the Third World Conference of Faith and Order.
S.C.M. Press. 3s. 6d.

Conference Reports seldom make the most stimulating reading, but they have the advantage of putting into a short compass matters that are exercising the minds of many people of different outlooks. All Baptists who are thinking seriously about the nature of the Church will want to acquaint themselves with the main trends of the discussion at Lund. Even those branches of the Baptist family which were not officially represented at the conference are not without interest in ecumenical matters. To the official Baptist delegations from Britain, the North of the U.S.A., Denmark, Burma and New Zealand (whose proxy was H. Ingli James), were added the secretary of the Baptist World Alliance as a Fraternal Visitor, and Accredited Visitors from the Baptists of Sweden and the South of the U.S.A., with the result that in a conference of just over three hundred, there were some twenty-five Baptists.

Their witness was more than a silent one. The note on page 19 of the Report which indicates that "most Baptists would prefer to use the term ordinance rather than sacrament" is typical of the attempt which was made both to listen attentively to what the Spirit might be saying through others, often employing terminology unfamiliar to us, and to state clearly where our insights differ. To the theological commission which had done so much preparatory work for this Conference, our own Denomination had been asked to submit a statement of its doctrine of the Church. The value of this medium for making our views known is not to be underestimated.

The subjects for discussion had been submitted by the Edinburgh Conference of 1937 and are indicated by the chapter headings of the Report. The terms on which Intercommunion might become possible was one such subject; an enquiry into whether our differing

ways of worship obscure our oneness in Christ was another. A third subject, of which much more consideration is asked in the future, was the extent to which denominational differences are magnified by cultural, racial, social and psychological factors. Yet the issue to which one returns every time is the doctrine of the Church. Not surprisingly, therefore, two chapters of the Report are devoted explicitly to it.

The Conference decided to attempt something more creative than a mere registering of agreements and differences on various aspects of the Church. Asking what is really meant by the Continuity and Unity of the Church, it spent several days trying to elucidate the relationship between Christ and His Church. In some ways, perhaps, it was side-stepping the familiar obstacles, yet it was a sincere attempt to reach down to that deeper level where there is oneness for all who are Christ's. The Faith and Order Movement is henceforth to function as a commission of the World Council of Churches. It will be for the 1954 meeting at Evanston to decide whether the replies of the churches, to which the Report is now submitted, justify the desire to carry further the investigations begun at Lund.

Of the many points on which a careful reading of the Report will compel reflection, three may be mentioned:

First: Mission is an indispensable mark of the Church. Mission demands unity. If we in the West like to forget this, the Younger Churches will not let us—and they have Scripture on their side. Christ prays “that they all may be one . . . that the world may believe.”

Second: A new approach to unity becomes possible when eyes are fixed on the future, rather than on the past. Here is the relevance of the eschatological aspect of the Church. The fulness of the Church has yet to be revealed. Every denomination stands simultaneously under the judgment and the mercy of God. Theoretically Protestants believe this. It is the meaning of the continuous reformation of the Church according to the Word of God.

Third: “Of recent years it has been widely maintained that our breaches as Christian denominations are rather breaches within than from the Church” (p.17). If for “widely” we could write “universally,” unity in diversity would be a possibility.

K.C.D.

AN IMPORTANT PUBLICATION

The C.-K. Press has published—“A Companion” to the Baptist Church Hymnal, 10s. 6d. The book gives biographical sketches and other interesting information. The congregational praise may often be enhanced by a few introductory words concerning the writers and composition of the hymns announced and with this in view we warmly commend this valuable work.

ADDENDA

Ministerial Changes. Further acceptances of pastorates are announced. T. J. Budge, Gosport; R. P. Martin, Dunstable; I. J. Coombes, Taunton (Albermarle); G. H. Relfe, Abingdon; H. H. Willimas, Watford (Beechen Grove); C. A. Halden, Ipswich (Turrett Green); T. R. V. Matthews, Port Talbot; L. J. Wisewell, Didcot. The following students: L. R. Misselbrook, Regent's Park, to Watford (Leavesden Road); P. F. E. Amies (Spurgeon's) to Beaconsfield. We send greetings and good wishes to these brethren, also to L. J. Gardner who becomes representative to the British Sailors' Society at the Port of London.

Where your Caravan has Rested. Gaius reports that two caravans are resting in South Devon. Each is luxuriously appointed, and has accommodation for two adult persons. These caravans are offered for any fortnight in May or June, and no charge beyond lighting and heating is to be made. We regret that children cannot be received. Write to John Withey, 335, Brownhill Road, S.E.6.

Baptist Insurance. The quite extraordinary concession named in the letter by Mr. Seymour J. Price is unique in its generosity. In the light of such a gesture our members will realise more than ever the benefit that accrues, both to the churches and denomination, by effecting insurance policies through our own Society.

Our European Baptist President. We are interested to know that Henry Cook, in his coming tour of church visitation, will include not only Sweden and Finland, but Italy, Sicily and possibly Sardinia. We greet the Baptist Italian leader Dr. Ronchi and through him our fellow members in Italy.

Overseas. From New Zealand comes the disquieting news that P. F. Lanyon, the B.U. Secretary, had to enter hospital after sudden illness. We join our N.Z. friends in the hope that the slight improvement reported will be maintained and we send Lanyon our greetings and sympathy. A. V. Brown reports most cheering progress at his church at Omagh, N. Ireland. Breaking absolutely new ground he gathered a church, the members of which erected their place of worship and now a real live work is progressing both amongst the children and adults. Our friends in New Zealand will be especially interested.

N.S.W. "Your letter arrived on the day of our welcome, 7th February, and at the Sunday evening service I read extracts and pointed out to the congregation that we were members of our world-wide fellowship."—T. J. Cardwell to Sidney Hall. Cardwell has entered upon the pastorate at Goulburn, N.S.W.—a country city 50 miles from the Federal Capital, Canberra, and 100 miles from the Australian Alps. He reports a recent Baptismal service, of which the local press gave a full account "including Baptist Doctrine to its readers in this Cathedral City." We appreciate the letter and wish him continued success.

THE BAPTIST MINISTERS' FELLOWSHIP

ANNUAL REPORT

We present this report with thankfulness to God. The Fellowship continues to grow in numbers, influence, and in helpfulness as a link between the brethren of our far flung constituency. "Wider still and wider shall thy bounds be set" is abundantly true of the B.M.F. The membership in the Homeland is considerable and in Commonwealth countries, America, the Mission Field, and Europe, numbers have increased. We are glad to have this wider fellowship with overseas Ministers of our great Baptist Family.

The Fraternal is a much prized journal judged by the commendations we receive. The Editorial Board met on many occasions and at one session had the valued counsel of Dr. H. H. Rowley. Dr. E. A. Payne, Rev. Kenneth Dykes and Dr. G. R. Beasley-Murray. We are under a special debt to Walter Bottoms and Sydney Morris for the large share they have in the work of producing *The Fraternal*. In planning the magazine we have tried to keep in mind the wide range of our ministry. The Editorial Board will welcome suggestions from Fraternals or individuals. The question is often asked "How do you manage to publish a 52 page journal four times a year for 3s. 6d. subscription?" The answer is: We do it by the kindness of members who send a little more than 3s. 6d., by advertisement revenue, and because all articles to the Magazine are contributed gratuitously

Our various secretaries have had a busy year. A. J. Westlake, Librarian, reports nearly 60 boxes of books in circulation. Special books have been purchased for men doing special study. Books have gone as far afield as India. Quarterly magazines are also circulated and exchanged with America. The splendid gift from the Particular Baptist Fund has been a great blessing in renewing and extending the Library. Richard Rowsell reports a successful Summer School at Oxford with seventy men present. F. C. Bryan, Dr. L. G. Champion, Dr. E. A. Payne and Dr. S. W. Hughes gave most valuable service. We are most grateful to the B.U. for the Grant which makes the Summer School possible. John Withey was able to fix up holidays for many men under the Gaius Scheme. Sidney Hall reports growth of overseas membership and especially of new members in Europe, brought into Fellowship by the help of gifts from the U.S.A., and the B.U. Continental Committee.

Our Corresponding Secretaries, Sydney Morris, J. R. Edwards and W. H. Tebbit have used the ministry of the pen to comfort and console many brethren who have been overtaken with illness or bereavement and also to encourage and inspire men entering upon a new ministry. Then we owe a special debt to the Treasurer, Charles Bullock, who gives so much time in dealing with the many subscriptions and the financial matters of the Fellowship. He is doing a great job for us and best of all he balances the budget. Members could help him a great deal by paying subs. early in the year. Save the Treasurer the extra work of having to send you a reminder.

Lastly, we thank God for F. C. Bryan who has led us so ably during the year. We go forward in fellowship and faith—bound by the golden chain of prayer which links us all as we spare a moment on Sunday morning to commend each other to the Lord.

W. CHARLES JOHNSON.

To the bouquets generously and fittingly provided in the foregoing report our members, we are sure, would have us hand out a very handsome one to our Secretary himself for service so willingly rendered through another year.

THE COMMITTEE MEETS

At the March meeting of the B.M.F. Committee the treasurer presented a satisfactory financial report as published in this issue. Comfort was taken from the fact that, while 150 subscriptions for 1952 were outstanding, yet some 2,000 members had duly remitted. It was agreed that the collection at the Annual Meeting should be given to the Benevolent Fund. Richard Rowsell reported that there were a few vacancies for the Summer School due to meet in Oxford, Monday, 6th July—Thursday, 9th July. The cost per member will be 45s., all travelling and hospitality expenses defrayed. It was agreed to add the name of G. R. Beasley-Murray to the Editorial Board and to ask S. V. Cook, Henry Doornkamp and Wm. Reece to assist Sidney Hall in overseas correspondence, with special reference to Scandinavia, Holland and Germany. Correspondents were asked to try to extend our membership amongst the ministers of our home churches.

Elections to the new Committee will be completed at our Annual Meeting. Two meetings will be held during the year, and in view of the increasing activity of the Fellowship it is hoped there will be a full attendance. Half railway fares are paid, and in some cases, local Fraternals provide the balance.

A second ring at your bell—to remind you that the speaker at our annual meeting, Wednesday, 29th April, at 3 p.m., at Bloomsbury, is the Rev. G. T. Bellhouse, M.A., of Eastbourne.

THE BAPTIST MINISTERS' FELLOWSHIP

RECEIPTS AND PAYMENTS ACCOUNTS, year ended 31st December, 1952

GENERAL FUND

RECEIPTS		PAYMENTS	
	£ s. d.		£ s. d.
To Cash at Bank, 1st January, 1952	53 11 4	By Battley Bros.—Magazine	...
" Cash in Hand, 1st January, 1952	13 6 8	" Postages	...
" Subscriptions (approx. £99 12s. 6d. refers to Overseas and approx. £6 11s. 0d. refers to B.M.S.)	398 2 10	" Printing and Stationery	...
Advertisements	129 0 0	" Officers and Committee Travelling and Sundry Expenses	...
Collection at Annual Meeting	22 6 0	" Sundry Expenses	...
		" Cash at Bank, 31st December, 1952	...
		" Cash in Hand, 31st December, 1952	...
	<u>£616 6 10</u>		<u>£616 6 10</u>

NOTE: £31 11s. 0d. of the balance of £98 10s. 7d. represents Subscriptions paid in Advance at 31st December, 1952

SUMMER SCHOOL ACCOUNT

RECEIPTS		PAYMENTS	
	£ s. d.		£ s. d.
To Cash at Bank, 1st January, 1952	163 0 6	By Boarding Charges, etc.	...
" B.U. Grant	300 0 0	" Travelling Expenses	...
" Fees, Gratuities, etc.	142 16 0	" Fees and Expenses of Lecturers	...
		" Refund part B.U. Grant	...
		" Membership Contribution—W. T. Whitley Lectureship	...
		" Printing, Postage, Stationery and Sundry Expenses	...
		" Cash at Bank, 31st December, 1952	...
	<u>£605 16 6</u>		<u>£605 16 6</u>

RESERVE ACCOUNT			
RECEIPTS		£	s. d.
To Cash at Bank, 1st January, 1952	...	150	0 0
„ „ Interest 19th February, 1952—20th November 1952	...	2	16 3
		<u>£152</u>	<u>16 3</u>
		£152	16 3

NOTE: This Account was transferred from Barclays Bank to The London Trustee Savings Bank on 19th February, 1952.

BENEVOLENT ACCOUNT			
RECEIPTS		PAYMENTS	
To Cash at Bank, 1st January, 1952	£ s. d. 5 3 10	By Grants	£ s. d. 63 0 0
" Donations	54 5 0	" Payments to P. G. Smith Memorial Fund	307 0 0
" Donations re P. G. Smith Memorial Fund	307 0 0		
" Overdraft, 31st December, 1952	3 11 2		
	<u>£370 0 0</u>		<u>£370 0 0</u>

LIBRARY ACCOUNT			
RECEIPTS		PAYMENTS	
To Cash at Bank, 1st January, 1952	£ s. d.	By Books Purchased	£ s. d.
" Grant—Particular Baptist Fund	29 0 0	" Boxes, Printing, Stationery, Postage and Sundry Expenses	32 14 4
" Donations	24 15 10	" Cash at Bank, 31st December, 1952	11 18 2
	1 14 6		10 17 10
	<hr/> £55 10 4		<hr/> £55 10 4

I have prepared the foregoing Receipts and Payments Accounts from the records kept and vouchers produced, together with information received from the Rev. C. J. Bullock, and certify them correct to the best of my knowledge and belief.

28th February, 1952

MARJORIE BRAND.
Audit Clerk

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